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WHAT MEN AND WOMEN SAY.

—— I prefer to interpret Paul by Christ and not Christ by Paul.—*Rev. John Hunter.*

—— I used to ask God to come and help me. I now ask if I may come and help Him.—*Rev. F. B. Meyer.*

—— If the church has a right to form the canon, the church has the right to revise the canon.—*Rev. A. Goodrich.*

—— I sometimes feel that the only money I have is that which I have given away. The rest is just waiting.—*George W. Childs.*

—— I think the time has come for a conference of presidents, professors and parents to consider how the benefits may be secured from manly exercises without the accompanying evils.—*Ex-President McCosh of Princeton College.*

—— What is now called Christianity has for its foundation pre-Christian paganism and for its superstructure post-Christian metaphysics. . . . Christ and "Christianity" are wide as the poles asunder.—*Rev. Professor Momerie.*

—— Does theosophy attempt to explain the life and miracles of Christ by hypnotism and mesmerism? It does not. Nothing as low as hypnotism could be predicated of Christ and His works barely impinge, I think, on mesmerism.—*Mrs. Annie Besant.*

—— The agnostic, however, need not be altogether without God. There remains for him the absolute, unknown Reality, deanthropomorphised and devoid of all qualities, capable of awakening an awe like that produced by a sandy desert.—*Prof. A. B. Bruce.*

—— If the world in the great march of the centuries is going to be richer for the development of a certain national character, built up by a larger type of manhood here, then for the world's sake, for the sake of these very nations that would pour in upon us that which would disturb that development, we have a right to stand guard over it.—*Bishop Phillips Brooks.*

—— Happy the church that can turn part of its property into endowment. Only the revenue of the endowment should be used, not in meeting the ordinary current expenses, otherwise there is danger of permanently pauperizing the church. Rather let it be spent in the educational, social, philanthropic and evangelistic work which will constantly tend to quarry out and bring into the church new people, who, in their turn, will help to pay the current expenses.—*Edward Judson, D.D.*

—— I believe in the Salvation Army because the wealth of wisdom, wit and work in women has been utilized by your great leaders as never before in the cause of our Master and Lord. I am a Methodist, and my apprenticeship in the mighty church founded by Susanna Wesley's son John, and set to music by her son Charles, long ago taught me that for the hosts of God to go forth without women was like a bird beating the air with but a single wing. The church has long hobbled on one foot. Your Army has succeeded in getting the other foot to the floor and "the swing of conquest" is the result.—*Frances E. Willard.*

—— The real problem which confronts us as presenting the most deplorable outlook is that of the unproductive, self-indulgent rich man, who possesses wealth without the knowledge or the desire to put his wealth to proper use. This danger is likely to increase in the case of fathers who leave fortunes to sons without having taught them the responsibility that should accompany the legacy. I think we do not give sufficient credit to the rich young man. He is the most severely tested and tempted of all young men, and when he evinces an appreciation of his position, and the debt he owes on account of it to society, it is a case of moral victory over tremendous odds.—*Prof. F. G. Peabody.*

CONNECTICUT'S FIRST VOLUNTEER.

The following incident is interesting because it is written by Charles Dudley Warner, because it refers to Senator Joseph Hawley and because it describes a period of national history that this busy, peaceful generation will forget if it is not careful. Mr. Warner at the time was assistant editor of the Hartford *Evening Press*, subsequently merged with the *Courant*. He says:

One Saturday afternoon in April, about 1 o'clock, as I was taking telegrams in the little cubby, a manifold sheet was handed in with only these words on it: *Sumter is fired on.* I turned cold and very pale, I am sure, and without a word passed it over to General Hawley, who sat at the opposite desk facing me. He read it, turned pale for one instant, then flushed, started up, struck the desk heavily with his fist and exclaimed, "My God, Charlie, I must go!" and passed straight to the desk in the counting-room. In less than five minutes he had drawn up an enlistment paper, "We, the undersigned, agree," etc., and signed it—the first volunteer in Connecticut. Before night the paper was filled up and the first company of the First Regiment was raised.

And what a Sunday that was! In all the crowded churches, with heavy hearts but exultant patriotism, they sang "My country, 'tis of thee," and at noon the whole town seemed to be gathered in State House Square. It was packed with thousands, men, women and children, and when the flag was raised, the starry flag, which lots of people had scarcely ever seen before and few knew how to make, the great hymn of My Country went up, while tears streamed down the cheeks of the singers. There was no hate then, only sorrow and invincible determination and a mighty emotion of love for the flag and the country.

THE CHURCH AND THE MASSES.

Prof. Henry Drummond, in his latest booklet, just issued, entitled The City Without a Church, says:

The masses will never return to the church till its true relation to the city is more defined. And they can never have that most real life of theirs made religious so long as they rule themselves out of court on the ground that they have broken with ecclesiastical forms. The life of the masses is the most real of all lives. It is full of religious possibilities. Every movement of it and every moment of it might become of supreme religious value, might hold a continuous spiritual discipline, might perpetuate, and that in most natural ways, a moral influence which should pervade all cities and all states. But they must first be taught what Christianity really is and learn to distinguish between religion and the church. After that, if they be taught their lesson well, they will return to honor both.

Our fathers made much of "meetness" for heaven. By prayer and fasting, by self-examination and meditation, they sought to fit themselves "for the inheritance of the saints in light." Important beyond measure in their fitting place are these exercises of the soul. But whether alone they fit men for the inheritance of the saints depends on what a saint is. If a saint is a devotee and not a citizen, if heaven is a cathedral and not a city, then these things do fit for heaven. But if life means action and heaven service, if spiritual graces are acquired for use and not for ornament, then devotional forms have a deeper function. The Puritan preachers were wont to tell their people to "practice dying." Yes, but what is dying? It is going to a city. And what is required of those who would go to a city? The practice of citizenship—the due employment of the unselfish talents, the development of public spirit, the payment of the full tax to the great brotherhood, the subordination of personal aims to the common good. And where are these to be learned? Here, in cities here. There is no other way to learn them. There is no heaven to those who have not learned them.